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ABSTRACT

Key aspects of the issue of religion in public schools are reviewed and several innovative programs in specific schools are described. In 1962 two U.S. Supreme Court cases (Abington School District vs. Schempp and Engle vs. Vitale) prohibited the practice of Bible reading in public schools. It was believed that activities such as Bible reading violated individuals' rights of religious belief and expression as protected in the First Amendment. Since 1962 various legal and professional statements have indicated that the study of religions, but not the practice of religions, ought to be an integral part of public school curriculum. Interest in teaching about religions at all levels of public education has grown during the period 1962-79. This interest is illustrated by development of new units and courses by teachers, certification of teachers for religious studies in some states, integration of religous studies into courses such as social studies and history, and existence of curriculum projects about religions in universities and private centers. Emerging curriculum trends emphasize comparative study of religions and examination of the Bible as literature. Concluding sections of this pamphlet describe nine courses about religion in high schools in Connecticut, California, Minnesota, Oklahoma, Kansas, Colorado, and New York. Also outlined are the activities of six university- or privately-sponsored centers which are developing instructional programs and materials for the study of religions. (AV)

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Research / Ideas / Practice
Vol. 8 No. 5

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Religions in the Public Schools Legal and Desirable

A Complex Issue: What Is Appropriate

Probably nowhere in the world has the issue of the proper relationship of religion and public education been more complex than in the United States. The situation continues to be characterized by confusion and anxiety about what may and what may not be done or taught in the schools, and the mere mention of the question can stir up community conflicts.

Our society has been a pluralistic one from the outset, and such it is likely to remain, with a mosaic of dynamic cultural expressions ranging from those of Native Americans to those of the most recent arrivals from Southeast Asia. Many immigrants have come to America in search of religious freedom, and for nearly 200 years such freedom has been covered by a Constitutional guarantee in the Bill of Rights: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This constitutionally guaranteed freedom of personal choice in religious matters to the contrary, many individuals, groups, and public institutions--including public education--have not behaved with an understanding and acceptance of the concept of cultural pluralism and of the implications of the First Amendment.

Over the years, some citizens, in the course of trying to live up to the "melting pot" dream and promote the "we" feeling in our culture, have fostered various religious practices in public schools. But these efforts have led to what we now see as violations of the First Amendment. The most obvious of these violations is the practice of Bible reading and prayer in public schools, frequently justified as an expression of "our" Judeo-Christian tradition.

The issue of the propriety of religious practice in the public schools was brought to a head with the landmark decisions of the U.S. Supreme Court in the cases of Abington School District vs. Schempp, 1962, and Engle vs. Vitale, 1962, which prohibited the practice of Bible reading in public schools. It must be said that while this practice has diminished in the years since those decisions were handed down, violations still go on.

Legal and Desirable: The Court Speaks

Those Supreme Court decisions produced widespread confusion which to some extent still persists. With the prohibition of Bible reading and prayer in public schools, some charged that "God had been driven out of the schools." This kind of response ignored much of what the Supreme Court had said. In writing the majority opinion in the Abington case,

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Mr. Justice Clark offered clear direction. Said Justice Clark:

> It might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities.

And in a concurring opinion Mr. Justice Brennan wrote:

> The holding of the Court today plainly does not foreclose teaching about the Holy Scriptures or about the differences between religious sects in classes in literature or history. Indeed, whether or not the Bible is involved, it would be impossible to teach meaningfully many subjects in the social sciences or humanities without some mention of religion.

Among the early respondents to the Supreme Court decisions was the American Association of School Administrators. Its Commission on Religion and the Public Schools stated that:

> A curriculum which ignored religion would itself have serious religious implications. It would seem to proclaim that religion has not been as real in men's lives as health or politics or economics. By omission it would appear to deny that religion has been and is important in man's history, a denial of the obvious. In day-by-day practice, the topic cannot be avoided. As an integral part of man's culture, it must be included.

From these and other legal and professional statements two guidelines for practice in the public schools are clear:

(1) It is legal and desirable to teach about religion in the schools; and

(2) The proper role of religion in public schools deals with educational value, not religious observance or celebration.

The concepts implicit in these two statements have been expanded and detailed by James V. Panoch, formerly field coordinator of the Public Education Religion Studies Center (PERSC) of Wright State University in Dayton, Ohio, who says:

1. The school may sponsor the study of religion, but may not sponsor the practice of religion.

2. The school may expose students to all religious views, but may not impose any particular view.

3. The school's approach to religion is one of instruction, not one of indoctrination.

4. The function of the school is to educate about all religions, not to convert to any one religion.

5. The school's approach to religion is academic, not devotional.

6. The school should study what all people believe, but should not teach a pupil what he should believe.

7. The school should strive for student awareness of all religions, but should not press for student acceptance of any one religion.

8. The school should seek to inform the student about various beliefs, but should not seek to conform him to any one belief.

Making the Legal and Desirable Usable

In spite of the initial uncertainties about the range of the implications of the Supreme Court's rulings and of the continuing disputes about the legality of certain activities that have sectarian origins or connotations--Christmas music in the schools is the most frequently mentioned example--there has been evident a steady growth of interest during the last 15 years in teaching about religions at all levels of public education. Here are some of the signs of that spreading interest, several of which will be detailed later in these pages:

- Local school districts and state departments of public instruction have developed statements of policy and curriculum guidelines.

- Teachers have pioneered new units and complete courses in such fields as world religions and religious literature. Increased attention is being given topics relating to religions in history, social studies, and other courses.

- Several states now certify teachers for religious studies. Other states now include religion and religious literature in the broad majors of social studies and language arts for certification.

- Clearinghouse functions and dissemination activities are spearheaded by the Public Education Religion Studies Center (PERSC) and the National Council for Religion and Public Education (NCRPE).

- The National Council for the Social Studies (NCSS) has a Special Interest Group on religion and the social studies, and NCSS is in the process of naming a special advisory committee on that topic.

- Ethnic studies courses and others concerned with cultural pluralism in the United States are giving increased attention to religious pluralism, the religio-ethnic group, and the relationship of religion and the immigration experience.

- A decade ago there was practically nothing available in the way of instructional materials suitable for public school use. Today, teachers have many alternatives from which to select, for commercial publishers are putting out a steady flow of new teaching/learning materials in both printed and audiovisual form.

- A number of curriculum projects with university or school sponsorship have developed, field-tested, and published instructional materials. Among these are:

  - Religion-Social Studies Curriculum Project at Florida State University
  - Religious Literature Project at Pennsylvania State University
  - Nebraska Curriculum Development Center at University of Nebraska
  - World Religions Curriculum Development Center of the St. Louis Park Schools (Minneapolis)
  - Institute on Teaching the Bible in Literature Courses at Indiana University

- Colleges and universities are offering inservice teacher training workshops in religious studies.

- Committees on religion and public education, frequently related to or working in cooperation with the state council of churches, have played a supportive role in many states; e.g., Michigan, Iowa, Wisconsin, Minnesota, Illinois, Missouri, Indiana, Pennsylvania, and Texas.

- A variety of professional publications contain advice for school personnel and citizens at large on the role of studies about religion in public schools. Some of these publications are listed on the last page of this Curriculum Report.

No doubt the emerging curriculum trends in programming instruction in this field are of immediate interest to most CR readers. In summary, these trends are:

✓ Offering courses that focus on the "Bible as (in) Literature," among the electives available in English or Language Arts;

✓ Courses carrying titles such as "World Religions," "American Religions," and "Comparative Religions," offered by social studies and sometimes humanities faculties; and

✓ Giving increased attention to religious content in history courses, especially in world cultures courses and ethnic studies programs. In such contexts, religion is integrated into broad-based courses that focus on many aspects of culture or society.

A few operating school programs are described briefly in the next section of this Curriculum Report.

Exempli Gratia

Religions of Man

NEWTOWN HIGH SCHOOL, Rt. 34, Sandy Hook, Conn. 06482
Contact: Robert J. Dilzer, Jr.

Religions of Man is a one-semester offering by the history and social science staff in this comprehensive four-year high school with an enrollment of 1,450 students. The course involves an analysis of the beginnings, historical development, sacred writings, beliefs, and practices of the world's major religions. Special emphasis is placed on the impact of religion on history, culture, and the arts. As the course moves along, students are expected to demonstrate steady progress toward a series of specific objectives, among which are:

- Construction of an accurate definition of religion as the initial step toward building an understanding of what beliefs and behaviors might be considered religious.
- Awareness and appreciation of the diversity of religions, religious experiences, and religious expressions.
- Seeking answers to questions concerning the functions of religion, the uses of religion, and man's need for religion.
- Awareness of the necessity and importance of objectivity in the academic study of religion.
- A discovery of the meaning of religious beliefs and practices in order to understand and to respond in a proper and positive manner to those phenomena when encountered in everyday life.

The 16 units making up this very popular elective--characteristically more than one-third of the student body take this course somewhere between the freshman and senior year--can be grouped under five major headings:

- An introduction to the religions of man
- Primitive religions
- Religions of Biblical lands: Judaism, Zoroastrianism, Christianity, Islam
- Religions of India: Hinduism, Jainism, Buddhism, Sikhism
- Religions of China: Confucianism, Taoism, Shintoism

A variety of teaching procedures and materials are used. The latter includes Readings in World Religions, a text which was prepared by Mr. Dilzer during a study leave in 1976-77 he spent at the Public Education Religion Study Center at Wright State University in Dayton, Ohio.

Great Religions

SAN MARCOS HIGH SCHOOL, 4750 Hollister Ave., Santa Barbara, Calif. 93110
Contact: Harri Kallio

Great Religions, a one-semester elective open to eleventh and twelfth graders, seeks to deepen students' awareness and appreciation of the five major religions: the first half of the course is devoted to Hinduism and Buddhism, the second half to Islam, Judaism, and Christianity. The main objective is to examine central concepts and crucial elements, enabling students to sense how the adherents of the various religions perceive and experience life in differing ways.

The approach in this course is philosophical in that it tries to clarify those primary beliefs which give shape to the substance of religion. It does not dwell on history nor does it focus on comparisons of external details. It is valuable to keep in mind that the followers of the different religions are fellow human beings, that they are seeking answers to common human needs and longings. Hence, Great Religions attempts to draw attention to universal elements within the religions. The similarity of ethical teachings, the universality of such virtues and values as humility, devotion, love, and brotherhood point to the convergence of major religions.

Readings are taken from the scriptures of the religions studied. Field trips and guest speakers are invaluable aids in trying to convey the essence of the different religions. In addition, students have found a number of other books helpful and enjoyable. Among these are: The Religions of Man (Huston Smith); Life After Life (Moody); Many Mansions (Cerminaria); The Tao of Physics (Capra); Tortured for Christ (Wurmbrand); Siddhartha (Hesse); and Man's Search for Meaning (Frankl).

9 **The Bible as Literature**

APOLLO HIGH SCHOOL, 1000 44th Ave. North, St. Cloud, Minn. 56301
Contact: Michael C. Cheeley

The Bible as Literature, now in its fourth year, is offered for one quarter each year and is open to students in all four grades and at all ability levels. This availability to all students results in a wide range of both abilities and interests in the classroom. For instance, some young people know nothing of the content or history of the Bible, while others have memorized large portions of it.

One might think this diversity of background and experience would create an impossible situation in making the course meaningful to all members of the class. But this has not been the case. For example, students who read the Bible regularly as an inspirational book are seldom aware of its literary aspects or its uniqueness as a chronicle of a people's history, while those who have never read the book know little or nothing of its content and are often surprised at its literary dimensions.

In pursuing the study of the Bible as literature in a public school classroom, there must be objectivity in the presentation of interpretation, attitudes, and materials; the free pursuit of related information should be encouraged; and personal beliefs about the religious significance of the Bible for the individual should not be discussed.

The Bible contains an abundance of literary forms: allegory, drama, parable, song, letter, poetry, and oratory to name a few. Another value to students is coming to recognize the Biblical allusions so prevalent in all of western literature. The literary approach to the Bible is necessary if one is to understand what it says to the reader as chronicle of history and faith, and the varying literary forms it displays should not be ignored by those who have seen it only as having religious significance.

The school catalog lists 10 major learning areas/activities in which students in The Bible as Literature become involved:

- Study various Biblical forms;
- Compare the Hebrew with the Greek concept of god and creation;
- Study the meaning of suffering as a prominent theme;
- Discuss the role of women;

- The prophets today--Who are they if they exist?
- Analyses of Biblical style;
- Compare translations of the Bible;
- Study the Bible's influence on modern music;
- Study parallelism in the poetry of the Bible; and
- Compare the Book of Job with the play, "J. B."

Old Testament/ New Testament as Literature

CENTRAL HIGH SCHOOL, 3105 West Edison, Tulsa, Okla. 74114
Contact: Mrs. Bernice Files

Old Testament as Literature and New Testament as Literature are nine-week elective courses open to juniors and seniors. In the seven years that these courses have been offered, they have been among the most frequently chosen electives.

The objectives of these courses are:

- To make students familiar with the literature which has influenced Western culture more than any other collection of books;
- To help students understand the allusions and symbols in classical and contemporary literary works; and
- To help students appreciate much in music and the other fine arts.

The Old Testament course begins with the creation story, and then follows the Hebrew people through exile and return. The study includes the JEDP Theory of the composite authorship of the Pentateuch, the patriarchs, the Exodus, and the period of the Judges and kings.

New Testament as Literature starts with an overview of the period between the Testaments along with a brief background of New Testament times. The Gospels are paralleled, and Acts is covered chronologically.

The Literature of the Bible

LEAVENWORTH HIGH SCHOOL, Leavenworth, Kans. 66048
Contact: Walter Leaque

Literature of the Bible (alternately known as The Bible as Literature) came into being five years ago when the English staff decided to do something about its feeling that traditional courses in grammar and literature were not meeting the needs of most eleventh and twelfth graders. Suggestions for new courses submitted by students and teachers--about 100 suggestions in all--were voted on by students and teachers. Those most often checked were selected as subjects for a series of new courses, some to run for two semesters, others for one, and still others for one quarter. Bible as Literature is one of the quarter-year courses.

There are students of all ability levels in Literature of the Bible. This course counts as one quarter toward the six quarters of English a student must take beyond the tenth grade.

About 15 literary genres have been identified in the two Testaments--fable, riddle, biography, poetry, elegy, epigram, and so on. With these as guides, selections from the Bible are read and discussed. Where feasible secular literary works of the same genre are studied. Each week students are asked to write at least 300 words on some aspect of the material covered in class. Famous passages from both Testaments are assigned for memory work. Hymns that are neither doctrinal nor sectarian are presented. Few tests are given.

Social studies courses, primarily World History in the tenth grade, also deal to some extent with the religions of the world.

History of Religions

ARAPAHOE SENIOR HIGH SCHOOL, Littleton, Colo. 80121
Contact: A. R. Samuel

History of Religions is a one-semester course open to juniors and seniors. The course is described as "A history of the religions of the world, their goals, their beliefs and behaviors, their origins and growth, and their effect on people, society, and history." It covers eight major topics:

- ✓ An introduction to problems involved in the study of other religions, and objective methods in studying/teaching about religions, especially in public schools;
- ✓ Religious needs and satisfactions;
- ✓ Forms of primitive religion;
- ✓ National religions of the ancient Near East;
- ✓ The theistic religions of the Middle East;
- ✓ The mystical religions of India;
- ✓ The national Chinese religions; and
- ✓ The national religion of Japan.

Along with the course outline, Samuel submitted a short "position paper" on appropriate methodology in teaching courses such as the History of Religion. Excerpts from that statement are included here because they represent well a point of view for teachers of courses about religions in public schools and offer sound advice to those planning such courses.

> We must adopt the historical method of the social and behavioral sciences. That method is impersonal, neutral, objective, and empirical. It seeks natural explanations for natural events. History of Religion will explore why, where, and how religious beliefs were formulated; what functions or values they have served; and how they have and do affect history and society.
>
> Interpretations and explanations are necessary, but no attempt is made to prove or disprove a particular belief. No attempt is made to propagate a faith or belief or to make anyone religious or irreligious. The aim is information and historical knowledge--the study of religion, not the practice of religion. The aim is education, not evangelism; instruction, not conversion; information, not salvation; teaching, not preaching; academic, not devotional; understanding all religions, not promoting the conforming to any one of them.

9	The Bible as Literature	BETHPAGE HIGH SCHOOL, Bethpage, N.Y. 11714 Contact: Edward Mooney

The Bible as Literature is one of a dozen or so English electives offered to seniors. The students in this one-semester course are a cross-section of the school's population, who have a suburban, middle class, fairly conservative background. The course has four aims:

- To familiarize students with this unique book, written at diverse times by diverse authors, yet giving a basically unified historical picture of the Jewish and early Christian peoples' quest for their God;
- To provide a working understanding of the various literary genres in the Bible and how these suggest a correct literary interpretation;
- To give an appreciation of the literary value of the various books of the Bible, which comes from attention to and discussion of the important themes brought up there and the various literary styles employed to make its message interesting and compelling; and
- To make students more aware of how the Bible has influenced many aspects of Western culture, including literary aspects.

The course outline is basically chronological, which fits well with the various literary genres: mythico-historical literature (early Genesis); epic and tragic history (later Genesis, Exodus, Samuel, and Kings); prophetic literature of Israel (Amos and Isaiah); religious poetry (the Psalms); wisdom literature (Job, Proverbs, Ecclesiastes); biographical story of Jesus (Luke, some of John); and epistolary writings (letters of Paul). The references here are to books of the Bible from which appropriate selections for reading and study are taken.

Constant effort is necessary to instill a truly intellectual and literary approach to the Bible, but this does not deter students and teacher from sharing in the discussion of their different religious backgrounds with their interesting cultural components. Facile and over-simplified thematic interpretation of parts of the Bible can be minimized by reading or listening to contemporary poems, songs, and other writings on Biblical themes; for example, parodies of the 23rd Psalm satirizing social ills of the 20th century; Bill Cosby's humorous but not irreverent take-off on Noah and the flood; and the fleshed-out human aspirations of Jesus' first companions in "Jesus Christ Superstar."

The school library is generously provided with commentaries and background books on the Bible. Each member of the class is provided with a copy of the Common Bible, which most students use, though some prefer to bring in other versions such as the popular Good News Bible.

9	The Bible as Literature	HIGHLAND PARK HIGH SCHOOL, 2424 California, Topeka, Kans. 66605 Contact: Roberta Monteith

The Bible as Literature is offered as an elective to juniors and seniors by the school's language arts department. The staff believes a background in the Bible is just as necessary as a background in mythology if one is to gain an understanding of much of Western literature. The course brings students in direct contact with the variety of literary forms found in the Bible as well as with many of its outstanding people.

By the end of the semester, students have had a broad overview of the life and times of the people written about in the Bible, a knowledge of the different kinds of writings, and an awareness of the purposes for those writings.

The course offers students opportunities for various kinds of independent study. Ms. Monteith notes that "such assignments are in addition to the more prosaic methods and requirements," among which she includes:

- Each student will furnish his or her own Bible,
- Biblical selections will be read in historical order,
- Genre will be stressed,
- Vocabulary words will be required,
- Study guides will sometimes be furnished,
- AV aids will be used,
- A class scrapbook of Bible-related clippings will be kept, and
- Tests and quizzes will be kept to a minimum.

Religion in Human Culture

WORLD RELIGIONS CURRICULUM DEVELOPMENT CENTER, a project of the St. Louis Park Schools, 6425 W. 33rd St., Minneapolis, Minn. 55426
Contact: Lee Smith, Wes Bodin, project co-directors

Religion in Human Culture (RIHC), a senior elective, is one result of recommendations made by a citizens advisory committee appointed some years ago by the local school board to study the role of religion in the schools and to formulate recommendations. The social studies department of St. Louis Park High School applied for and received a grant under Title III-IVC of ESEA, which made possible the establishment of the World Religions Curriculum Development Center and the development and dissemination of a model course about world religions. Two additional grants from the Northwest Area Foundation helped with the production of AV aids and field testing, revision, and publication of Center-developed materials.

Professional consultants outside the school staff have helped with the delineation of the structure of religions and the identification of the central concepts of specific religions, including specialists in the academic study of religion, history, and the various other social sciences, especially anthropology and sociology. Field testing over a three-year period in a number of other schools also influenced the final design of the course.

Part I of Religions in Human Culture is entitled "Religious Expression." This unit approaches the study of religions by developing a model of inquiry that can be used to identify and understand meanings in any religious tradition. Students learn the process of (1) observing, (2) describing, and (3) finding meanings in what has been observed and described. The development of respect and appreciation for religious diversity--the ultimate goal of the inquiry model--is encouraged throughout the unit.

Part II, "Exploring Religious Traditions," gives students the opportunity to practice some of the skills and apply some of the ideas and concepts acquired in Part I. Time, of course, does not permit an all-encompassing study of world religions. But the process of selection ordinarily brings to the attention of students both Eastern and Western religious traditions.

RIHC has been designed as a one-semester course. However, selected components of it can be used advantageously in other social studies courses. Furthermore, the continued development of materials for the course at the Center will make it possible for a school to use RIHC as a full-year curriculum offering.

Units now available commercially are "Religious Expression," "Hinduism," "Buddhism," "Judaism," "Christianity," and "Islam." The center's publications can be obtained from Argus Communications, 7440 Natchez Ave., Niles, Ill. 60648. (Contact: Peggy Sherman.)

Help from Other Sources, Too.

Reference has been made in this CR to university and other centers involved with the creation of instructional programs and other materials for schools interested in programs and courses to teach about religions. Details about a few such centers are given here.

■ PUBLIC EDUCATION RELIGION STUDIES CENTER, Wright State University, Dayton, Ohio 45431
Contacts: Nicholas Piediscalzi, Department of Religion
William E. Collie, College of Education

The purpose of PERSC is to encourage and facilitate increased and improved teaching about religion within constitutional boundaries, mainly in elementary and secondary schools, but where applicable also in postsecondary education.

The Center (1) conducts and recommends workshops, seminars, and conferences throughout the nation; (2) serves as resource center on available curriculum materials; (3) provides a research center for scholars; (4) publishes a quarterly newsletter; (5) encourages and initiates responsible review and evaluation of existing curriculum materials and the development of desirable new materials; and (6) makes its staff and other experts available for consultation with educational and other groups.

Among the publications developed and published by PERSC are Guidelines for Teacher Competency, and Criteria for Evaluating Curriculum Materials and Programs.

■ NATIONAL COUNCIL ON RELIGION AND PUBLIC EDUCATION, Ball State University,
2000 University Ave., Muncie, Ind. 47306
Contact: Daryl B. Adrian, Executive Director

The NCRPE was organized in 1971 as a coalition of organizations concerned with the study of religion in public schools. It endeavors (1) to provide a forum for the continuing discussion of issues, programs, and projects; (2) to establish liaison among professional and lay organizations; (3) to gather and provide information about resource people, programs, curriculum materials, and legal decisions related to religion and public education; and (4) to create public and professional awareness of the support for the objective study of religions in public education.

■ NATIONAL COUNCIL FOR THE SOCIAL STUDIES, 2030 M. St., N.W., Washington, D.C. 20036
Contact: Walter A. Nelson, chairman, Special Interest Group, 214 Monterey Hall,
California State University, Northridge, Calif. 91330

Members of the National Council have formed a Special Interest Group (SIG) on Studies about Religions. This group is open to anyone in the National Council membership for the payment of annual dues of two dollars. SIG meets annually at the national convention of the NCSS, and between such meetings exchanges correspondence on matters pertaining to the teaching about religions in the schools, both public and nonpublic.

■ THE RELIGION-SOCIAL STUDIES CURRICULUM PROJECT, Florida State University,
426 Hull Drive, Tallahassee, Fla. 32306
Contact: Robert A. Spivey, Department of Religion, Florida State University

Since its beginning in 1968, the Project's staff has designed and field-tested three volumes of instructional units on religions for use in secondary schools, now available commercially

from Addison-Wesley Publishing Co. in Menlo Park, Calif. They are Religious Issues in American Culture, Religious Issues in Western Civilization, and Religious Issues in World Cultures. Each volume contains 10 instructional units, focusing on enduring social issues involving religious commitment and phenomena.

The Project has also developed four films relating to teaching about religion designed for community audiences and teacher training programs. They are intended to help sharpen images of what "religion looks like" in a public school social studies classroom, specifically American history, world culture, and social issues courses.

■ HARVARD PROGRAM ON RELIGION AND EDUCATION, Harvard Divinity School, 45 Francis Ave., Cambridge, Mass. 02138
Contact: Joseph Forcinelli, director

The aim of HPRE is to provide teachers with a high level of competence to participate in the growing field of teaching about religions in public secondary schools. This competence includes knowledge of the subject matter, teaching skills, and knowledge of the secondary school educational process. For its activities, the Program draws on the resources of Harvard's Divinity School, the Center for the Study of World Religions, and the Graduate School of Education.

■ KANSAS CENTER FOR PUBLIC EDUCATION RELIGION STUDIES, 1300 Oread Ave., Lawrence, Kans. 66045
Contact: Lynn Taylor, director

KCPERS was established in 1972 to aid teachers in a variety of ways in the development of legal, proper, and significant study experiences for elementary and secondary school students, and the Center's steering committee includes teachers from several Kansas public schools. In addition to providing inservice assistance to teachers in the schools, the Center also contributes to both undergraduate and degree programs of the University of Kansas.

KUDOS.....The materials for this Curriculum Report were assembled and organized by LEE SMITH and WES BODIN, the co-directors of the World Religions Curriculum Development Center, a project (Title III/IV Part C of the Elementary-Secondary Education Act) of the St. Louis Park School District and the Northwest Area Foundation, Minneapolis, Minn.

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